The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

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TERMS OF THE LUMINARY.

Two Dolls. per ann. if paid in 6 months.
Two dolls & 50 cts. at the end of the year
All subscriptions to continue till paid up.
All Communications must be post paid.

Further extracts from the minutes of the

SYNOD OF KENTUCKY.

Saturday morning 9 *o'clock.*

Synod met. Constituted with prayer

Resumed the order of the day, which was the report of the Committee on the subject of the Theological Seminary The report was read item by item, and adopted with great unanimity to section 4th, which section was under consideration, when a recess was resolved until 3 o'clock, P. M.

3 *o'clock*, P M. Synod met, having during the recess heard the Missionary Sermon, which was delivered by the Rev. Dr. Hardin, of the Synod of West Tennessee. A collection was taken up, amounting to $135, exclusive of an article of jewelry, supposed to be worth 5 or $6.

The further consideration of the report of the committee in relation to the Theological Seminary, was made the order of the day for Monday morning.

Synod then proceeded to the order of the day, and held the free conversation on the state of religion within our bounds. After which,

Adjourned, to meet on Monday morning at 8 o'clock. Concluded with prayer.

Monday morning, 8 *o'clock.*

Synod met. Constituted with prayer.

Resumed the order of the day, viz. the report of the committee on the Theological Seminary, which was considered item by item and unanimously adopted. [See Luminary of last week.]

The resolution appointing the next meeting of Synod at Bardstown, was re-considered, and it was resolved that our next regular meeting shall be held in Paris.

The committee of bills and overtures reported numbers 1 and 2.

Synod had a recess till 3 o'clock.

3 *o'clock.* Synod met.

During the recess the congregation was addressed by the Rev. Mr Burch, on the subject of the Theological Seminary and a subscription being opened $615 75 were subscribed, and donations were received amounting to $40 18.

Resolved, That the above subscription papers and money be put into the hands of the Treasurer.

Synod voted by ballot for a Professor of Theology. [See Luminary of last week.]

Overture No. 1, was taken up, amended, and adopted, as follows—"*Resolved*, that the Synod view with deep interest the efforts of the American Colonization Society; and they warmly recommend to the people under their care, as far as they have it in their power, to promote its benevolent and philanthropic objects."

Overture No. 2, was taken up and adopted, and is as follows:—"Whereas a number of the friends of the Bible in Lexington did, on the 18th day of Feb. 1828, solemnly pledge themselves to one another, that with the blessing of God, and the co-operation of their fellow-citizens, they would raise $20,000 to supply within two years each destitute family in the state of Kentucky with a Bible. And whereas this great work loudly calls for the co-operation of the friends of the Redeemer. Therefore, Resolved, that it be enjoined upon each member of this Synod immediately to form a Bible Society in each of their congregations, where such societies are not already formed; and to take the most vigorous measures that each destitute family within their bounds or county, may be furnished with the Bible within the year; and make report of their fidelity in this matter to the next Synod."

Resolved, That each minister take a copy of the above resolution, and read it from his pulpit.

Dr. Blythe and Mr. Hudson were appointed a committee to report in relation to the appropriation which should be made of the funds for missionary purposes now on hand.

The committee appointed to count the ballots for a Professor of Theology, reported that the Rev. James K. Burch was elected.

Whereupon Dr. Blythe and Messrs. Finley and Hall were appointed a committee to wait upon Mr. Burch, and receive his answer.

Messrs. Nelson and Barnes, who were appointed principal and alternate, in reference to the Missionary Sermon, having failed to perform that service, were appointed to preach the next Missionary Sermon.

The committee appointed to draft a Synodical Report to the General Assembly, reported, which was received and approved.

Resolved, That the standing order of this Synod, enjoining it upon every Presbytery under our care, that they report to Synod a written narrative of the state of religion, be revived; and that the Presbyteries be recommended to advise their Sessions to send up to the Presbytery a written and certified narrative of the state of religion in their respective congregations.

Adjourned to meet to-morrow morning at half past 8 o'clock. Concluded with prayer.

Tuesday morning, half past 8 *o'clock.*

Synod met. Constituted with prayer.

The committee appointed to ascertain the amount paid by Synod to the Centre College of Kentucky, made the following report, which was approved:

"It appears by the report of last Synod, that Synod was credited on the books of the Treasurer of the Trustees of the College,

Cash	$5,507	30
Books	1,715	90
Since which time Synod has been credited by cash,	7,223	20
	2,616	88
Total	$9,840	08

The credits during the last year were payments received on the notes given by the members of Synod; and the Synod has only been credited by the principal paid on said notes. A considerable amount of interest has been paid on said notes, and placed to the credit of the Trustees of the College. The committee would suggest whether the interest should not also be credited to the Synod. For the want of time at the present sessions of Synod, it is not practicable to make a full report in relation to this subject, and it is recommended that Synod appoint a committee of Dr. Cleland and Mr. Barnes, or either of them, to ascertain the amount actually paid by Synod to College—the amount due on the notes given by the members of Synod—the amount received to be paid by subscription or device,—and to confer with the Board of Trustees, and have the proper credits entered on the books of their Treasurer. And should the amount which may be paid before our next meeting entitle the Synod to elect another fourth of the Trustees, to have the vacancies made in the Board, according to the Charter, that Synod may at its next meeting elect said Trustees. And that said committee report to the next annual meeting of Synod."

The committee appointed to draft a narrative of the state of religion, reported, and the report was committed to the Moderator for examination and publication.

The Board of Directors of the Theological Seminary were authorized to receive, and report to next Synod, any propositions for co-operation, which might be made by any Synod or Presbytery.

The committee appointed in reference to the Missionary Fund, reported. Whereupon,

Resolved, That Messrs. Lapsley and Caldwell of Muhlenburg Presbytery, and Messrs. Todd and Taylor of Ebenezer Presbytery, be appointed committees to procure and direct the labors of Missionaries within the limits of their respective Presbyteries. It being understood that the missionary fund on hand is to be equally divided between said Presbyteries The Treasurer of Synod is hereby authorised to pay the accounts presented by the said committees accordingly.

The Board of Directors of the Theological Seminary reported their proceedings of last evening, which were approved, and their recommendations adopted.

The committee appointed to confer with the Professor elect, reported that he had accepted the office of Professor of Theology: Whereupon, in the presence of the Board of Directors (and of the whole Synod) the inauguration took place.

The Treasurer was directed to ask the privilege of the American Home Missionary Society, of appropriating to our own destitute churches the missionary money on hand which was donated to them by Synod.

It was reported to Synod that three individuals, who earnestly desired the establishment of the Professorship resolved on by Synod, had pledged themselves to pay $200 each in aid of its endowment, provided 97 other persons unite with them in the enterprise—their names were directed to be left with James Barbour, of Danville, Treasurer of Centre College, who is also Treasurer of the Synod.

Recess till half past 2 o'clock.

Half past 2 *o'clock.* Synod met.

Resolved, That the 4th Thursday of January next, be set apart in pursuance of the recommendation of the General Assembly, as a day of fasting, humiliation and prayer.

Messrs. David Nelson, and Nathan H. Hall, were appointed to visit the Southern States, and Mr. J. C. Barnes the Eastern, to solicit funds in aid of the Theological Seminary at Danville.

The following proposition was tendered to Synod, and its further consideration postponed till next term:—"That a committee of —— be appointed, to confer with similar committees (should they be appointed by the Methodist Conference, and the Baptist Associations of this Commonwealth) on the measures that may be deemed most conducive to the promotion and advancement of the gradual emancipation of the people of colour of this state, and report the result at our next term."

Resolved, That it be recommended to each minister to open a subscription (the period of so doing being entirely discretionary) in the congregation where he statedly preaches, for the purpose of aiding in raising $20 000, to establish a Professorship in the Theological Seminary located in Danville.

Messrs. Burch and Kerr were appointed a committee to apportion the list of subscriptions taken yesterday, to the congregations where the subscribers reside, and take measures for the collection of said sums.

Drs. Cleland, Blythe and Blackburn, were appointed a committee to draft a representation in favour of our Theological Seminary, for the agents whom we have appointed.

Synod would record with deep sorrow, though humble submission to the Divine will, the death of the Rev. John M'Farland during the last year.

Synod adjourned to meet in Paris on the 2d Wednesday of October next, at 11 o'clock, A. M.

Concluded with singing and prayer.

ELI SMITH, *Moderator.*

For the Western Luminary.

NARRATIVE

Of the state of Religion within the bounds of the Synod of Kentucky, during the last year.

With that portion of Zion committed to the care of the Synod of Kentucky, it has been a custom annually to communicate on the dealings of our Heavenly Father with the churches of our communion.—In making this communication, we rejoice to say, beloved brethren, that the past has been a year of the right hand of the Most High. It has been a season of refreshing from the presence of the Lord, and from the glory of his power

The kingdom of the Redeemer, whose glory is dear to your hearts, is rolling on with increasing majesty, from conquest to conquest; and the kingdom of satan is falling like lightning from heaven. After mourning over the desolations of Zion, and that spiritual blindness and moral darkness that was spread over our churches, during former years, it is with the liveliest emotions of joy and gratitude, that we give you the intelligence of that bright prospect which the God of our fathers has opened before us.—Surely he has not forgotten to be gracious, nor in anger shut up his tender mercies. He has fulfilled his promises made to our fathers.—He has remembered his holy covenant whereby the day-spring from on high has visited us, to give light to them that sit in darkness and in the shadow of death, to guide their feet into the way of peace. From nearly all our churches, the pleasing intelligence has reached us, that there has been an unusual attendance upon the means of divine grace, and that those means have been wonderfully blessed—that the gospel has come, not in word only, but in power and in the demonstration of the Holy Spirit—that the doctrines of the cross have dropped as the rain, and the words of the Most High have distilled as the dew, as the small rain upon the tender herb, as the showers upon the grass.

In many of our congregations the Spirit of God has been poured out in a most distinguishing manner. Hundreds and thousands, hour after hour, and day after day, with almost breathless silence, and deep anxiety, have hung upon the lips of God's ministers, hungering for the bread of eternal life. Some of the hardiest and boldest enemies of the Cross of Christ have been awakened, and their hearts melted and won over to the Redeemer by Omnipotent grace and love. Some who have set their faces like a flint against the word of God, have been pierced to the heart by the arrows of conviction, in so remarkable a manner, that in view of a whole congregation, their countenances have changed from settled enmity to deep and poignant distress, until the smile of a Saviour's love has lighted up in their souls a gleam of hope and joy. Some of every class and almost of every age have been called into the household of faith. The aged veteran, who for half a century has stood unmoved amid the thunders of Sinai, and braved death in all its terrific forms, has become the trophy of Redeeming grace. Little children have learned to sing hosannas to the Son of David, and have rejoiced in the hope of eternal life. More than forty of our churches have been visited with a special outpouring of the Holy Spirit. Many of these churches have been nourished and watered by the labors and prayers of God's servants, who for many years have sown in tears the good seed of the word, and have hoped against hope, until they have reaped in joy, and seen the fruit of their labors gathered into the Redeemer's kingdom. Some of these churches have lately been planted, and others, before this revival, were almost the waste places of Zion. From three to four thousand additions to our churches have been reported since our last annual Narrative; and had our reports been complete, it is believed that the additions would have been found to equal or exceed the latter number. When we recollect that the aggregate number of communicants in all our churches, has almost doubled during the last year, we are constrained to exclaim, what hath God worth?

It is worthy of notice that a very large proportion of these converts in early life were consecrated to God by Baptism. The work of grace among us has been silent, solemn, and in some instances awful, by reason of the presence of God, in the midst of the assemblies of his saints It has been unaccompanied with bodily exercise, or extravagance of any kind, as far as our observation has extended It is true, various means have been employed in calling up the attention of sinners to the one thing needful, and in pointing them to the Lamb of God, whose blood cleanses from all sin.

In many instances, those who were deeply distressed, and were anxiously inquiring the way to Zion, have been separated from the congregation, to receive the instructions of the gospel in the plainest manner, and to enjoy the conversation and the prayers of the people of God. Concerts of private and public prayer by the special effusions of the Spirit; days of fasting, humiliation, and private visitation, have been owned and blessed of God. But it is in the simple exhibition of the great truths of the gospel, that the word has been cloathed with a divine energy, to subdue and melt the stoutest hearts, and has proved the power and the wisdom of God, to the salvation of perishing thousands. The subjects of this revival, with a very few exceptions, are bringing forth the fruits of righteousness and true holiness, to the praise of the glory of his grace, who hath made them accepted in the Beloved. In many of our villages and congregations a moral revolution has been effected. The tide of public sentiment now sets in favor of that heavenly cause, which it once threatened to destroy. An unusual solemnity rests upon the minds of the people in general. An uncommon thirst for religious instruction is felt and expressed by multitudes, who once, Gallio like, cared for none of these things. Intemperance, profanity, sabbath breaking, and many other prevailing vices have diminished, and in some places almost disappeared before the powerful operations of that Spirit which has spread forth his blessed influences over the hearts of thousands who were once in the gall of bitterness, and in the bonds of iniquity. In many of our congregations, Sabbath Schools, Catechetical and Bible Classes, Tract and Bible Societies, and other benevolent enterprizes are in successful operation. But we have to lament that in other congregations, too little attention is paid to these important objects, and likewise to the monthly concert of prayer, which is calculated to diffuse a missionary spirit among the members of our communion. In many regions of our extensive bounds, we have to regret that the Sabbath is profaned, that intemperance and other vices abound, and that thousands are perishing for lack of vision, having none to break to them the bread of life. Within our borders, there are more than fifty counties, from which we have received no intelligence of the work of God's grace, or the spiritual condition of the thousands who occupy this extensive territory.

Centre College, over which this Synod exercises a guardian care, is in a flourishing condition, and we humbly hope, is destined to shed the light of science, sound learning and divine truth, over this section of our happy country. The great Head of the church has smiled upon this Institution One half of the students are professors of religion, and that cloud of Mercy which has shed down the rich dews of spiritual life upon so many of our churches, appears first to have hovered over that favored spot, where this Seminary is located. The Education Society of Kentucky, whose object it is to train indigent and pious young men, and qualify them to enter on the study of Theology, is prospered of God. Its patrons are rapidly increasing, and some of them have exhibited a liberality which is worthy the imitation of every benevolent heart on whom God has bestowed the blessings of this life. A number of beneficiaries have been received by the Society, and its funds will soon be adequate, we hope, to educate fifty young men of promising talents for the gospel ministry.

A Theological Seminary has been organized and located in Danville at the late session of Synod. A Professor has been chosen, and Directors appointed, and a fund of twenty thousand dollars for a Professorship is to be raised as soon as practicable. Some part of the sum has been subscribed.

We adore our kind and beneficent Saviour, for the contemplated erection of an Institution like this, upon the spot where, but a few years ago, the yell of the wild Indian was heard, and the tomahawk and scalping knife did their cruel work. We tremble whilst we rejoice in an undertaking of such vast magnitude, and so extensive and vitally important to the interests of the church and of the world. With hearts tremblingly alive to this great subject, we would call upon the friends of the Redeemer to unite their influence and their fervent prayers, and throw together their energies, in behalf an Institution with which the destinies of many millions are connected. Let our churches feel a deep interest in this rising Seminary of piety!

The review of the past year presents much to encourage the friends of Zion Never has the kindness of God appeared in such large and bright accessions of strength and beauty to this portion of our church. Never, in such a signal manner, has the Saviour refreshed with the dews of life, the vine which his own right hand hath planted in our highly favored soil. There is much to excite our gratitude, when we recount the mercies and dealings of Divine Providence towards us in days that are past: And there is much to humble us, when we look to our insufficiency, and behold the great work assigned us by the great Head of the church. It becomes you. Brethren, to be awake to every duty, improve every talent, and renewedly consecrate all you have, every power of thought and action, to the service of the living God, knowing that the time is short, that your labor is not in vain in the

Lord, and that now is your salvation nearer than when you believed.

Note. The above draft was not submitted to Synod, though it is believed, the substance of it was presented to that body, and it was ordered to be published by the moderator. ELI SMITH, *Moderator.*

JOHN HUDSON, Stated Clerk.

From the Lit. and Evan. Magazine.

HISTORY OF UNITARIANISM.

BY SIMON PETER.

This is an invaluable work, and very just. Witness the following, which is *ad rem*.

"There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by whom the way of truth shall be evil spoken of.—And through covetousness shall they with feigned words make merchandise of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not." *See his writings, 2d Book, chapter 2d, at the beginning.*

Who can say that he is not a faithful historian? That word, "privily," corresponds precisely with the method in which Unitarianism was introduced into the United States. It was done "privily," secretly, by religious stealth. They have "many" who "follow their pernicious ways." They used "feigned words," not plain, open speeches. They show no little "covetousness" They think it much easier to pervert the charities of others than to bestow charities themselves—to seize on professorships than to endow them. They have records on records respecting the will and intention of the founder of a certain professorship; and if they will not believe them, neither would they be persuaded though "Hollis" should rise from the dead. His voice would not produce as much effect as that of a ghost "skrieking on the hollow wind." Christians! pray for them, that God may open their blind eyes to behold the loveliness and majesty of the eternal Son of God. JOEL.

RULES FOR A PROFITABLE SABBATH.

[FROM AN OLD PERIODICAL.]

In the first place. Watch and pray, as you value your souls, against a spirit of carelessness and indifference in religion Remember that the life of a Christian is a life of self-denial. It is a race,—a pilgrimage,—a warfare! Its exercises are described by wrestling, striving, watching, and the like. And of all the drones in the world, drones in God's hive are the least deserving the approbation of the church, and the most under the frown of heaven.—The Scripture probably contains no expression of displeasure more impressive than that which is addressed to the Laodiceans, on this very subject,—"So then because thou art lukewarm, and neither cold or hot, I will spue thee out of my mouth." Yet it is astonishing how soon we may be beguiled into such a frame of mind. The commonness of religious exercises,—the attractions of the world,—and above all, the corruption of depraved nature, have a constant influence to produce this awful indifference. And few greater evidences can be afforded of it, than the neglecting the worship of God in his sanctuary, or carelessly trifling with the morning of a Lord's day.

Secondly. Rise early. Your enjoyment of the Sabbath, and your attendance upon the worship of God in the morning of it, greatly depend upon this. If you have much to do before you can unite with God's people in his house, the time of your rising must be arranged accordingly. A lazy, sluggish professor, who can satisfy himself with consuming the best part of the morning in bed, is but ill prepared for the service of his Maker in the course of it. And scandalous it certainly is to any one who names the name of Christ, that a man who would rise for a sixpence, at almost any hour on any other day in the week, should shut his ears on the morning of a Sabbath, when God is calling to him from heaven, and be lulled by the Devil to sleep.

The conduct of the wicked, who can rise at any time to unite in a party of pleasure; the conduct of heathens, who are waiting the rising of the sun, in order to pay the earliest adorations to him as soon as he makes his appearance; in a word, the conduct even of Satan himself, who is always on the alert, to destroy, if possible, the comforts and souls of men, is a sufficient reproof to such individuals.

Thirdly. Endeavor to enjoy a good Saturday evening. It was a custom with the Jews to have a season of preparation, previous to the duties of the Sabbath. Their Sabbath began at six in the evening; and at three in the afternoon began the preparation. God grant us that anxiety for the enjoyment of the Sabbath, which will lead to a preparation for it, as far as we are able; and a good frame of mind on a Saturday evening will seldom lull a person to sleep, or make him indifferent about the worship of God on a Sabbath morning.

Fourthly and lastly. Think of the rapid approach of death, and endeavor to realize to yourselves the views and feelings you will then have of what you have been, and what you have done, and what you have left undone, when you are just going to give in your account unto God. It is a lamentable fact, there are not a few in our churches and congregations, who are all their life long planting thorns in that pillow upon which at last they must lie down and die; and none are doing this more effectually than the careless and the slothful. "Ah," says one on a death bed, "that I had been more actively engaged in the service of God!" "Oh," cries another, in the anguish of his soul, "that I could but live my time over again! What a different person would I be! Oh the sins I have committed,—the duties I have neglected,—the Sabbaths I have murdered!" But it is in vain! He is just on the borders of eternity; and all the wealth of worlds can neither purchase him a respite from death, nor afford him an opportunity of retrieving his condition for ever! "O that they were wise, that they understood this, that they would consider their latter end."

THE SINNER HIS OWN DESTROYER.

The decrees of God do not compel him to sin, and election, when he has sinned, does not shut him out of heaven. He is voluntary in his departure from God, he is voluntary in refusing to return to God by Jesus Christ. A complete atonement has been made for all his sins, and a free pardon is offered, if he will repent. But he will not repent. Christ is able and willing to save him if he will come to him, but he will not come. Aversion to God and his government caused his departure, and the same aversion prevents his return by Jesus Christ. God has built an eternal prison, and the sinner fits himself for it, and goes there of his own accord, in spite of all the restraints which God has laid upon him, and all the obstructions by which he has blocked up the way to ruin. God has done every thing, but just to exert almighty power, yet he will not turn. He will die! He shuts his eyes; he stops his ears; and casts behind him Bibles, and Sabbaths, and prayers, and exhortations, and entreaties; he treads under foot the blood of the covenant, and does despite to the Spirit of Grace; and through a host of opposing means, and while God, and angels, and men, are entreating him to stop, he forces his way down to ruin. —*Dr. Beecher.*

While the note of alarm is ringing on the ear, "Oh Israel, thou hast destroyed thyself," and while it is perhaps acknowledged to be the voice of God,—do we observe sinners roused, as it were, from the chill of death? And as the mild and winning proffer of help for the wretched succeeds the rougher voice of denunciation, like the soft whisper of evening after the desolating tempest, do we behold them at once casting themselves at the foot of the cross, and availing themselves of the almighty remedy? Oh no: the multitude slumber on, heedless alike of the tenderest entreaties of love, and the most terrific proclamations of wrath. Here and there one only is arrested in his career of worldliness and sin, is convinced of guilt and danger, and is brought to seek refuge, where only it can be found, in "Jesus Christ and him crucified." But we are pained and humbled to reflect, that the multitude still slumber on, just as though no Angel of redeeming mercy had ever been revealed.—*Bedell in the last National Preacher.*

It was glorious indeed, that at *the very hour* when hell was just ready to burst forth into triumph, then it should receive its fatal shock; and that *those very means* which were designed to crush the Lord Jesus, and his rising interest, and overturn the work of human redemption, should be made to subserve the overthrow of Satan's empire, and lay the foundation of that very work which they were intended to destroy! This was killing Goliath with his own sword —this was making a show of him indeed!—*Andrew Fuller.*

Any system of professed Christianity which maintains light opinions of human depravity, and softened explanations of the threatenings of eternal damnation, cannot be expected to take a deep interest in the spiritual condition of the human race When we notice what we esteem a slight disease, we are not particularly anxious about the means of cure—our remedies are mild, and are tardily administered, and we are willing to trust to the healing power of nature. Not so when we observe the symptoms of one of those dreadful maladies which quickly send men to destruction; then we are alarmed and in earnest, and ply vigorously and without cessation every method of arresting it, which science and experience can devise. —*Dr. Wainright.*

Ministers of the Gospel should remember that the *weight of their ministry* lies in beseeching men to become reconciled to God. Ministers may preach the doctrines of the Gospel generally, and illustrate and defend them with ability; but if they fail in urging the *present obligations* of the Gospel on impenitent sinners, they do not make the *weight of their ministry* their proper business.—*Dr. Spring.*

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
NOVEMBER 5, 1828.

THE $20,000 FUND.

We are authorised to say that another individual has pledged himself to give $200, to the Fund for endowing a Professorship in the Theological Seminary at Danville Thus five persons have already secured $1000 for this desirable object.

For the encouragement of persons who may be *almost persuaded* to embark in this high enterprise, but who may be *halting between two opinions*, we republish the following short history of the remarkable liberality and wonderful success of a pious individual. We hope there are many christians in Kentucky, and the West, who will be provoked by this example, to *go and do likewise*

"There is that scattereth, and yet increaseth; and there is that withholdest more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself."—Prov. xi. XXIV. XXV.

REMARKABLE LIBERALITY.

Deacon Solomon Goodell, who died at Jamaica, Vt. in Sept. 1815, furnished a most remarkable case of Christian liberality. He pursued a course of charity as a business for life, with a laborious perseverance, and a perseverance as rare as it is honorable.

For many years he was in the habit of giving $100 a year to the Connecticut Missionary Society. He often gave $50 at a time for other objects connected with Christian charity, and many smaller donations

When the American Board was formed, he did not wait for an agent to visit him; but called on Dr. Lyman, of Hatfield, at a distance of more than 50 miles, to say that he wished to subscribe $500 for immediate use, and $1000 to the permanent fund. He would pay $50 earnest money, and forward the remainder $450 as soon as he could raise it; and would pay the interest annually upon the $1000 until he could pay the principal. This he complied with, and just before his death he transferred mortgage securities amounting to the $1000 and $1059 37 over Besides this, he made intermediate donations amounting to $1000 more. At one time he brought to Dr Lyman, the sum of $465. After the money was counted Dr. Lyman said to him, "I presume you wish to have this sum endorsed on the note of $1000." "Oh no," was the reply. "I believe that note is good yet This is a separate matter to be sent towards repairing the losses of the Baptist Missionaries at Serampore." He regreted that he had not been able to make it up $500, but perhaps he should do it still before long, and said, that if any of the bank notes proved to be less valuable than specie, he would make up the deficiency.

These were not the doings of a man of princely fortune, but of one of the plainest and most laborious class of Green mountain farmers. His house was comfortable; but, with the farm on which it stood, was worth less than $ 000 His whole property never would have sold for $5000. All his money was procured by severe personal labour, or saved by strict frugality or received as interest on small sums lent to his neighbors. When taking a journey of 50 miles to pay over $465 of his hard earned property for the circulation of the Scriptures on the other side of the globe his whole appearance indicated that he was in the plainest class of laborious farmers. His wearing apparel when he died, did not equal in value what is often paid for a single garment by person who *cannot* afford to expend any thing in the way of charity.

He had made what he thought a suitable provision for his children, as he passed through life; and by his will left his wife such a portion of his estate as was satisfactory to her, and then made the board his residuary legatee, with the expectation that the property left the board would not be less than $1000.

He lived and laboured for a higher object and nobler purposes, than to have been the founder of states and empires, or to have secured the mere temporal prosperity of millions. The world may talk of greatness.—But what is the greatness of the poet, the orator, the warrior, the statesman, or even the patriot, compared with this? The only question to be asked is, whether, when he appeared before the tribunal of that Saviour whose cause he held so dear, he was *blamed for doing more than his duty*.

NEW PLAN OF BENEVOLENCE.

I am happy to learn that several gentlemen from New England have recently established a mercantile house in New Orleans, and that they propose giving one-third of the nett profits of the establishment, to the support of professorships in an institution to be located in one of the Western States, designed to educate poor and pious young men for the Gospel ministry.—The plan of the projected seminary is similar to that of the Oneida Academy, except that it is designed in all cases to complete their literary education. They are of opinion, that in a few years, the sum they shall be able to afford the institution will be adequate to the support of a sufficient number of instructers. Should this be the case, and the students be able by their labor three or four hours in the day, at agriculture and mechanical business, to defray the expense of their board—as it is believed from experiments already made that they may do—any young man who has health and suitable quantifications for the ministry, may not only obtain an education, but finish his course with a constitution and habits unimpaired. He may do this, and leave the institution with no other debt than that of gratitude to his benefactors, which it will give him no uneasiness to be always paying. One of the articles of agreement among the firm is, that not more than one shall withdraw from business at a time; and that whoever succeeds the persons relinquishing business, shall submit to the same condition of devoting one-third of the profits of the house to the seminary. This is certainly a noble enterprize; and all who feel interested in the prosperity of the church in that section of our country, in particular, will bid its authors "God-speed." CLERICUS.

Western Recorder.

A NEW BENEVOLENT OFFER.—A gentleman has authorized us to make the following proposal in his name.—He will pay $50 to the American Tract Society at Boston, or to the American Bible Society, or both, provided *nine* others will come under the same obligation; the number to be filled within six months, and the payments to be made in three months after. Names may be left with the Editors of the Recorder, or with the Treasurer of either of those Societies.—*Boston Recorder.*

ANOTHER BENEVOLENT OFFER.—The Philadelphian mentions a letter received by the Secretary of the Pennsylvania Branch Tract Society in which the writer promises to pay $50 into its treasury, on or before the first day of January next, on condition that *thirty-nine* other individuals will pay the same amount. Several others have subscribed the same conditions. The object is, to enable the Society to fulfil their resolution to form a Tract Society in every town and church in Pennsylvania and Delaware, previous to the 1st of January, 1830.

BENEFICENCE.

Rev. Cyrus Kingsbury, in a letter to the Treasurer, remarks as follows on a bequest of $167 50 left to the mission school at Mayhew, by T. D, who died at that place more than a year ago, "Mr. D., before coming to Mayhew, had never been in possession of property long at a time. Whatever he had acquired, was immediately expended in free living and intemperance. During his residence here, he became the hopeful subject of renewing grace, and entirely an altered man. His life was a bright example of the Christian character. After this change took place, he saved from his earnings the above sum in addition to what was necessary to pay the expenses of his last sickness. From gratitude for what God had done for his soul at this place, it was his wish, that if he died at Mayhew, his property, all of which he had acquired here, might be left for the benefit of the institution. His brother, a man of property in ——, has acquiesced in this appropriation."—*Miss. Her.*

From one writing in behalf of a Revolutionary Pensioner.—"Sir,—I be enclosed ten dollars is a donation from a revolutionary pensioner. He wishes to leave it to the discretion of the Board to send it to those Indians of our own States and Territories, among whom it will do most to advance the cause of Christ; "For" he says, "they shot at me, and wounded me. I saw the Indian that did it at Stone Roby, on the Mohawk river, in that treacherous action when colonel Brown was killed, Oct. 19, 1780; I send them this to do them good for evil, praying God to open their eyes, for 'he has eyes for the blind.' In that action, they did not know what they did; so I forgive them; and thank God that my dust is not in Stone Roby's dust, and they did not get my scalp. Glory to God for it, and that I am yet alive; *for his mercy endureth forever.*" ib.

BENEFICENCE.—John Fleetwood Marsh, Esq. who died a few days since in East-Chester, West-Chester County, has bequeathed, among other legacies, *Ten Thousand Dollars* to the American Bible Society; and also *one-third* of the residum of his personal estate after said legacies are paid, the amount of which is yet unknown. All doubts concerning the validity of the will, we understand, are now removed. —*N. Y. Obs.*

AGRICULTURAL SEMINARY.—An individual has offered to appropriate $10,000 to the establishment of a practical seminary, for the cultivation of the various branches of agricultural and mechanical science; to be located in the central part of Massachusetts, and placed under the supervision of the American Lyceum. It is expected that this institution, which is to embrace extensive work-shops, gardens, &c. on the most approved models, will go into operation early in the ensuing Spring.

SUPPORT OF THE MINISTRY.

The Editors of the Methodist Christian Advocate and Journal say, "We speak fearlessly on this subject—Because the demand is *just*, and *justice* need never blush to put in its claims. The ministry has the same right to a competent support that any other class of men under heaven has. He that doubts this may doubt every truth of divine revelation."

The remark is strictly true; and neither the minister nor his people ought to feel as if his support was a matter of mere charity, any more than it is to pay an honest debt to the merchant, the mechanic, or the farmer. "If we have sown unto you spiritual things, is it a *great thing* if we shall reap your carnal things?"—*Conn. Obs.*

THE ANDOVER TRIAL.

The Board of Visiters of the Theological Seminary at Andover, who were convened for the trial of Dr. Murdock, on the 26th ult., continued in session till Saturday last, the 11th inst., when they adjourned to hold a final meeting in this city on the 13th. It is understood that the members of the board, after hearing the testimony and the arguments of counsel separated, to form their opinion upon the case without concert; and that their individual verdicts were to be given in sealed, and opened here, when the result would be declared to the parties concerned Our readers are aware, that the question was on the appeal of Dr. Murdock from the act of the Trustees removing him from the office of Professor in the Institution On Monday evening, the Visiters unanimously decided that they find no cause for reversing the decision of the Trustees.—*Boston Recorder Oct. 17.*

SOMETHING DONE.

The Islands in the South Pacific.—The intelligence of the past year enables us to say, that the influence of Christian Missionss has driven idolatry entirely from *twenty-one* islands. Their inhabitants are no more alarmed by the noise of war, nor by the shriek of victims immolated on the altars of demons; and they have been taught to read and write, and to make provision for the necessities, the decencies, and the comforts of life. Some thousands have been introduced into the Christian church upon a credible profession of piety. When one island had received the Gospel, its inhabitants exerted themselves to send it to another. The intelligence of the past year states, that a Missionary Society of one group, and that not the largest, contributed in a single year, of the productions of the country to the value of more than a thousand dollars; that thirty pious natives had gone as missionary teachers to islands and a people, which to them were strange and foreign; and that thirteen missionary stations are occupied by native missionaries alone.

CHURCH MISSION IN TINNEVELLY INDIA.

Notwithstanding all the difficulties and changes to which the converts have been exposed, the number of families now under Christian instruction, including those who have been baptised, was at the end of June last, in 106 villages 756 families or houses, consisting of about 2557 persons, including children, but exclusive of the Palamcottah congregation, which may amount to about 100 persons.

With the few exceptions of Roman Catholics and other native Christians, before mentioned, these were all idolaters, and are now learning to become wise unto salvation. They are instructed by thirty-one teachers, including two or three Christian schoolmasters: and let it be observed, that, excepting those who have already been baptised, they are not yet called Christians, but "persons who desire to become Christians," or "candidates for Christianity."—*Letter from India.*

CEYLON.

From the Missionary Herald we learn, that there are 4.509 Tamil youths instructed under the superintendence of the American Missionaries. Within the six months next preceding the 31st of January, *fourteen* persons were admitted to the Mission Church, making the whole number of communicants *one hundred and eight.*—Some others are propounded.

THE MOORISH PRINCE.—At the meeting held last Wednesday evening at Masonic Hall, a highly interesting address was delivered by the Rev Mr. Gallaudet, and a committee of five gentlemen was aapointed, in pursuance of a resolution adopted, in favor of an attempt to raise $3 500 in this city, (New-York) to liberate several of his family still remaining in slavery We have no doubt the benevolent will warmly favor so humane a project.—*Daily Advertiser.*

SLAVERY.—The Brockport Recorder informs us, that on the 4th ult. a colored man calling himself Charles Davis, a runaway slave from Kentucky, was apprehended in that village with an intention of taking him back to slavery. After his arrest, he requested the privilege of stepping into a barber's shop to shave himself. Having taken off his beard, he drew the razor across his throat three times, with a full determination to die before he would submit longer to slavery. The incision extended through the trachea, or windpipe. But as no important blood vessels are divided, he is in a fair way to recover.—*ib.*

DISTRESSING.—In a private letter from a gentleman now travelling West, it is stated that sickness prevails to a great extent, in many places near the Canal. In some families, nearly all are sick There are not a sufficient number well to attend to the sick. In some instances, one dollar per night has been given for an attendant; in others as much as seven dollars per week for girls. The gentleman from whom we received this intelligence, states that in one family he had learned that seven out of nine were laid upon the bed of disease; and in another, the parents, and four children lay dead in one house. This is truly a melancholy and deeply affecting state of things.—*Utica Baptist Reg.*

From the New York Observer.

FOREIGN NEWS.

Since our last, London papers have been received here to Sept. 15th, and Paris to the 15th.

The accounts from the seat of war are not very interesting. The siege of Choumla, Stilistria, Varna, &c. continued. Frequent sorties were made by the Turks, who were always repulsed, but often occasioned a serious loss to the Russians.

It is stated that Gen. Paskewitch has obtained another signal victory, in the capture of Achaschil, in the Pachalick of Erzerun, (Armen,) together with thirty-four standards and several thousand prisoners.

An Odessa date of Aug. 26 states, that the Empeor Nicholas has rejected the proffered mediation of England, through Lord Hytcsbury.

GREECE.—Sir E. Codrington had returned from Egypt with the transports, to re-convey to that country the troops of Ibrahim Pacha, who were to evacuate the Morea; and the French, it is said, would land without opposition from any quarter, and garrison the fortresses of Greece.

A despatch from Vice-Admiral de Rigney, dated from Navarino, gives the particulars of the departure from the Morea of three thousand Albians, who were in the service of Ibrahim Pacha.

BIBLES.

THE public are respectfully informed that the Kentucky Bible Society have a large supply of Bibles, *printed at New-York* which they will dispose of to all Bible Societies and Associations for distribution in this state, at *New York prices* Application must be made to LUTHER STEPHENS (Lexington) the Society's Treasurer.

JAMES BLYTHE, *Pres. K. B. S.*

COURSE OF STUDIES IN *Transylvania University.*

For admission into the Freshman Class.

The requisites are, an acquaintance with the English, Latin, and Greek Grammars; a knowledge of Arithmetic, and of ancient and modern Geography; an ability to construe and parse Cicero's Select Orations, Virgil, Sallust or Cæsor, Jacobs' Greek Reader or Græca Minora, the Gospels in the Greek Testament; and testimonials of good moral character. No person will be allowed to become a regular member of the College proper unless he have entered upon the fourteenth year of his age Murray's English Grammar, Adam's Latin Grammar, Valpy's Greek Grammar Colburn's Arithmetic, and Worcester's Geography are preferred.

Studies of the Freshman Class.

Latin and Greek Languages, Arithmetic revised Algebra, Geometry Geography revised, History, English Grammar revised, and Elocution.

During the year, A weekly Rhetorical exercise.—also weekly written translations from the Languages. Colburn's Algebra, Playfair's Euclid, Hale's History of the United States, and Porter's Analysis of Rhetorical Delivery will be used.

Studies of the Sophomore Class.

Latin and Greek Languages, Book-Keeping, Trigonometry, Heights and Distances, Levelling, Practical Surveying, Logic, French Language or Hebrew, or Differential and Integral Calculus at the option of the student. *During the year*, a weekly Rhetorical exercise. Hitchcock's Book-Keeping, Gummere's Surveying, and Hedge's Logic will be used.

Studies of the Junior Class.

The Learned Languages continued, Natural and Experimental Philosophy, Rhetoric, Natural History, Intellectual Philosophy, and a weekly Rhetorical Exercise. Enfield's Natural Philosophy and Blair's Rhetoric will be used.

Studies of the Senior Class.

Moral Philosophy, Elements of Criticism, Astronomy, Chemistry, Constitution of the United States, Political Economy, General Law; also a weekly Rhetorical Exercise. Paley's Moral Philosophy and Kames Elements of Criticism will be used.

For admission into the English Department.

The requisites are, a knowledge of Reading, Writing, English Grammar, Arithmetic, Geography, and testimonials of good moral character.

First year, English Department.

Revision of Arithmetic, Geography and English Grammar, Geometry Elocution, History, Logic, French Language.

Second year.

Rhetoric, Natural History, Intellectual Philosophy, Book-Keeping Surveying, Levelling, Moral Philosophy, Political Economy General Law.

Third year.

Natural and Experimental Philosophy, Chemistry, Astronomy, Elements of Criticism, Constitution of the United States.

Students in the English Department are allowed to pursue their studies in connexion with the regular classes of the other Department, when it can be done advantageously.

Every Wednesday afternoon is devoted to Speaking or Composition under the respective officers: and two students, from the two upper classes, speak daily after evening prayers.

It is believed to be much more important that the Mathematical studies attended to, should be thoroughly unterstood, than that they be numerous, and that they be practical rather than abstract.

The English Department affords an opportunity for obtaining a thorough English education to any who may prefer that course to the study of the Languages. There appears to be no good reason, why the benefits of a public Institution, like Transylvania, should be limited to those who are preparing for the professions, and not be extended to those who are to be farmers, planters, mechanics, and merchants. But there is another point of view in which this Department is thought to be of the last importance; that is, as a High School for qualifying youth to become teachers of academies and common schools through the State. In this way, it is hoped, this University may gradually diffuse more widely through the State the blessings of a substantial and practical education.

A Uniform Dress has been prescribed, by the Trustees, which combines, in a high degree neatness and economy.

The following are some of the internal regulations adopted by the Faculty.

Resolved, That all the students be required to occupy rooms in College, during study hours, unless excused by the Faculty at the personal or written request of the parent or guardian. The study hours, at present, are from 9 o'clock A. M. till the forenoon recitation; and from 2 o'clock P. M. till the afternoon recitation; and from 7 o'clock P. M. till bed time. There are, at least, three recitations in a day for each scholar; one in the morning before breakfast, one late in the forenoon, and one late in the afternoon.

Resolved, That each member of the Faculty shall frequently visit the rooms under his care during the study hours.

Resolved, That there be, at the end of the first quarter, a public examination in all the studies attended to during the quarter.

Resolved, That each member of the Faculty make a full report, at their weekly meeting, of absences from prayers, and recitations, of all unsatisfactory absences of students from their respective rooms during the study hours, of all deficiencies in recitation or in general conduct

Resolved, That an abstract of the same, as far as it relates to his son or ward, be sent to every parent or guardian, at the close of each quarter, or earlier if deemed expedient.

Resolved, That an absence from any literary exercise be considered as no excuse for the want of preparation in the same at the daily reviews and at the quarterly examinations; and that any deficiency in an exercise, whether by nosence from it or an imperfect hearing of the same, must be made up, within a reasonable time, in order to the student's retaining a regular standing in his Class.

By order of the Faculty,
JOHN PRATT, *Sec'y.*

From the Philadelphian

NEW PLAN OF EDUCATION.

An adjourned meeting for the purpose of considering the plan of a school, to connect manual labour with education, was held on Monday evening last, in the Session room of the Second Presbyterian Church. Joseph Montgomery, Esq. was called to the chair, and Dr. Wm. Darrach was appointed Secretary; eighteen gentlemen were present.

After the object of the meeting was stated, and the subjoined letter from the Rev. Dr. Alexander read, it was resolved unanimously, that, in reliance on Divine aid, an institution shall be established in the neighbourhood of this city, in which manual labour shall be connected with mental culture.

The following constitution and resolutions were then adopted.

ARTICLES OF ASSOCIATION,

For the purpose of establishing, near the city of Philadelphia, a School in which manual labour is to be connected with the elements of liberal education.

Art. 1. The stock of this association shall be divided into shares of $20 each, payable, if only one share be subscribed, at the time of subscribing, if more than one, the half payable as before and the other at the end of twelve months.

2. The primary object of the school shall be to furnish instruction to young men whose ultimate aim is the ministry of the gospel, whilst others of respectable talents and good moral character may be admitted, as far as may be deemed consistent with the main object.

3. Every pupil shall be required to employ, in agriculture, horticulture, or mechanicks, not less than three nor more than four hours each day, on an average. The avails of his labour shall be applied to the payment of his board and of the other expenses of the school.

4. The truths of divine revelation and practical religion, as well as the rudiments of the arts and sciences, shall be diligently and prudently inculcated.

5. The further details of the institution shall be committed to a Board of fifteen Trustees, to be elected by the stockholders annually, and who shall report their transactions at each annual meeting of the Association.

6. The first meeting of the stockholders shall be called at such time and place as shall be designated by a committee appointed for that purpose.

7. Subscribers may transfer their shares at pleasure; but not without the consent of two thirds of the stockholders, present at an annual meeting.

8. Each share shall entitle the holder to a vote in all the transactions of the association.

Resolved, that Alexander Henry, Joseph Montgomery, John Monteith, John M'Mullin, James Scott, Ezra S. Ely, Robert Wallace, Henry Neill, and Frederick Erringer, be a committee, to examine and report suitable places of location for the school, together with the terms on which they may be obtained; and likewise to procure, without delay, subscriptions to the funds, and to call a meeting, as required in the 6th article of the plan adopted.

Resolved, that the above committee be authorized to employ such agency and other means of assistance as may be necessary in the execution of their undertakings.

DR. ALEXANDER'S LETTER.

Princeton, October 11, 1828.

Rev. and Dear Sir,

Understanding that you wish to have some expression of opinion from me, relative to the expediency of establishing schools or academies, in which manual labour shall be made an essential part of the system of exercise and discipline, I take pleasure in saying, that such institutions appear to me, to be calculated to promote the cause of literature, in no small degree.

The public mind is, perhaps, prejudiced against all pretensions to new and easy methods of acquiring learning; and many may be disposed to reject this scheme without an impartial consideration, because it is new. But it ought to be remembered, that according to this plan, no innovation, whatever, upon the common course of classical education is contemplated. The only novelty in the institution is, that agricultural or mechanical labor is made the duty of every pupil, for a few hours in each day. And this is only a provision for carrying into effect what all acknowledge to be vitally important in seminaries of learning, namely, that the body should be exercised, every day, as well as the mind. The importance of a good system of exercise for students, has been so deeply felt of late years, that an artificial system of gymnastic exercises has been introduced into many institutions of learning, and has been productive of excellent effects on the health of students. But why resort to laborious exercises which require considerable expense, and are productive of no profit, when the same labour or exercise may be so directed as to accomplish several important ends, besides the promotion of health? If two, three or four hours ought to be spent in healthful exercise, why not employ those hours, daily, in the pleasant occupations of horticulture, agriculture, or mechanics? In those occupations, there is much less danger of hurtful accidents than in gymnastic, or in the common sports of boys. And it can be no matter of doubt to any one, that the labors of the field and of the garden are as salubrious as any other mode of exercise. And certainly, if only so much of the students' time be appropriated to these labours, as bodily health requires, they cannot be considered as interfering with their literary progress. They will, in fact, make much better progress than if they should attempt to devote the whole of their time to study. Besides, the knowledge of the operations of agriculture and the mechanic arts which would necessarily be acquired in such a course, would be no contemptible part of a good education. There are few men, residing in the country, who do not need practical knowledge of the method of cultivating a farm and a garden. And as it is desirable to have educated enlightened farmers, who may be competent to act as magistrates, legislators, or abitrators, the plan of uniting a knowledge of farming with a liberal education, is better adapted to the mass of the American population, than any other.

But that which chiefly recommends this kind of seminary is, that under good management, it will render education so cheap, that every independent farmer will easily have it in his power to give his sons a liberal education. By experiment it has been ascertained, that an amount of labor not more than is necessary for wholesome exercise, will be sufficient to pay for the boarding of a pupil who is over 15 years of age. This scheme will also obviate the objection which many worthy people make to sending their sons to classical schools; namely, that they are thereby rendered idle, and become ever afterwards averse to labor. And such a course of life as unites attention to agriculture with learning is obviously more favorable to sound moral habits, than the situation in which young men are commonly placed at our academies and colleges Thus, sir, I have briefly stated the reasons which induce me to be a warm friend to such an institution as you have been endeavouring to establish; and to show that these thoughts are not mere theory, I would state, that it is my purpose, as soon as I find an institution founded in a convenient situation, to send one of my own sons, in preference to sending him to any other school.

A ALEXANDER.

To the Rev. J. Monteith.

A THOUGHT FOR THE WORLDLY.

Let it be supposed that you live on, constant to your present system, and considerably successful in your endeavour to make the best of the world on your own plan, till you attain an advanced age, a period when accumulating signs, and even the mere reckoning of time, must warn you, that you have nearly had your day. Let it be supposed, that you then happen to be in company with a man of equal age, who has been governed from his youth by a firm and cordial faith in that which you have rejected. Imagine that you hear him, induced, perhaps, by the hope of conveying an influence to the minds of some youthful friends, adverting briefly and unostentatiously to his past life, as a religious course; recalling what he regards as the most sensible commencement of the decisive operation of religion on his mind, when the conviction of its truth and necessity became his reigning principle; then, noting some of the effects which have evinced, in their succession, the progress of its efficacy, both in the power of its dominion, and in the creation of its happiness; and, finally, expressing with emphasis his delight and gratitude, that now, in the cold evening shade of life, this heavenly light shines till brighter, as intermingling with those rays which are coming fast from a nobler state of existence, confidently expected to be attained through death. Imagine yourself silently hearing all this, expressed in perfect collectedness of mind, in language clear of all wildness and inflation, and observing the aspect of the speaker, uniformly dignified, whether grave or animated; and imagine, too, your own feelings at being placed in such a comparison. Can you conceive it possible for you to maintain the sense of a privileged condition, or not to sink in the profoundest mortification? What will you not be compelled to think of a system, which throws an aggravation of gloom on a period which the order of nature deprives of pleasures, and besets with multiplying grievances, thus brought in contrast with that other system which warms and invigorates, and enriches, the close of a worn-out being, with something far better than all the vivacity and prospects of youth? What will you think of a system, which forbids thoughtfulness to old age, and throws it, for relief, under the pressure of its infirmities, upon the resources of business, which it has no longer strength to transact, or of amusements incongruous with the character of that season, and in which the antiquated performer appears like a man dancing and jesting to the place of execution. You shrink at the idea of being placed in such a contrast. I do not say to you, embrace, then, without delay, the faith which would place you, in that last stage,

on the superior ground; for you will tell me, that your belief is not in your own power; meaning, when you say so, (is not this the plain truth?) that you have no disposition to a serious, diligent, and really impartial re-examination of the subject; but, at least, I am authorized to advise you to be henceforth a little reserved in your ridicule of books describing the rise and progress of religion in the soul. If tempted at any time to its unrestrained indulgence, just look forward to the predicament in which you may one day feel that you stand, in comparison with a man who has experienced that process, (whether the operating cause be a beguilement or a truth,) and is joyfully awaiting its consummation. And I venture to predict to you, that, in such a case, your utmost efforts to re assure yourself that the man so contrasted with you is but a deluded fool, will do little to disperse the gloom settling and thickening on your spirit.—*Foster.*

SUBMISSION.

A certain person deeply perplexed about the state of his soul, and continually fluctuating between hope and fear, came one day to a church, overwhelmed with grief; and prostrating himself before the altar, repeatedly uttered this wish in his heart: "Oh that I certainly knew I should be able to persevere!" Immediately the divine voice speaking within him, answered thus: "And what wouldst thou do, if this certain knowledge was bestowed upon thee? Do now, that which thou wouldst then do, and rest secure of thy perseverance." Comforted and established by this answer, he resigned himself to the divine disposal, and his perplexity and distress were soon removed. Instead of indulging anxious inquiries into the future condition of his soul, he applied himself wholly to know what was "the good and acceptable will of God," as the only principle and perfection of every good work. "Trust in the Lord, and do good," saith the royal prophet; "so shalt thou dwell in the land, and be fed with the riches of his grace."—*Thomas A. Kempis.*

ASSURANCE.

Assurance is not to be obtained so much by self examination as by action. The apostle Paul sought assurance chiefly this way, even by "forgetting the things that were behind, and reaching forth unto those that were before, pressing towards the mark for the prize of the high calling of God, in Christ Jesus, if by any means he might attain unto the resurrection of the dead." And it was by this means chiefly that he obtained assurance, "I therefore run, not as uncertainly." He obtained assurance of winning the prize, more by running than by considering.—*Edwards on the Affections.*

PROMISE OF THE SPIRIT.

It is of the highest importance to connect the means with the end: and we are authorized to expect the blessing only in that way which God has appointed. To whom is this promise made? and when to be fulfilled? To those, and those only that seek it. It was when the disciples continued with one accord in prayer and supplication that they themselves were filled with the Holy Ghost, and their hearers were pricked in their hearts, and led to cry out, "What must we do to be saved?" So in the history of the church in all ages it is observable that men of great piety have been men of much prayer; and seasons when any remarkable effusion of the Holy Spirit has taken place, have been seasons of fervent prayer.

THE JUDGMENT DAY.

Jerome used to say, that it seemed to him as if the trumpet of the last day was always sounding in his ears, saying, "Arise ye dead, and come to judgment." The generality, however, think but little of this awful and important period. A Christian king of Hungary, being very sad and pensive, his brother, who was a gay courtier, was desirous of knowing the cause of his sadness. "Oh, brother," said the king "I have been a great sinner against God, and know not how to die, or how to appear before God in judgment!" His brother, making a jest of it, said, "These are but melancholy thoughts." The king made no reply; but it was the custom of the country, that if the executioner came and sounded a trumpet before any man's door, he was presently led to execution. The king in the dead of night, sent the executioner to sound the trumpet before his brother's door; who hearing it, and seeing the messenger of death, sprang into the king's presence, beseeching to know in what he had offended "Alas! brother," said the king, "you have never offended me. And is the sight of my executioner so dreadful, and shall not I who have greatly offended fear to be brought before the judgment seat of Christ."

THE BIBLE.

The famous Selden, one of the most eminent philosophers and most learned men of his time, who had taken a diligent survey of antiquity, and what knowledge was considerable amongst Jews, Heathens, and Christians, and read as much perhaps as any man ever read, towards the end of his days declared to Archbishop Usher, that notwithstanding he had been so laborious in his inquiries and curious in his collections, and had possessed himself of a treasure of books and manuscripts upon all ancient subjects, yet he could rest his soul on none save *the Scriptures:* and, above all, that passage gave him the most satisfaction in Titus, ii. 11 to 14, "The grace of God," &c.

Sir Christopher Hatton, a great statesman, a little before his death, advised his relations to be serious in searching after the will of God in his holy word; "For," said he, "it is deservedly accounted a piece of excellent knowledge to understand the laws of the land and the customs of a man's country; how much more to know the statutes of heaven and the laws of eternity; those immutable and eternal laws of justice and righteousness! To know the will and pleasure of the Great Monarch and Universal King! *I have seen an end of all perfection, but thy commandment is exceeding broad.* Whatever other knowledge a man may be endowed with, could he, by a vast and imperious mind, and a heart as large as the sand upon the sea shore, command all the knowledge of art and nature, of words and things, and yet not know the author of his being, and the preserver of his life, his sovereign and his judge, his surest refuge in trouble, his best friend or worst enemy, the support of his life and the hope of his death, his future happiness and his portion for ever, he doth but go down to hell with a great deal of wisdom."

CHINA.

Every thing relating to the introduction of the Gospel amongst the Chinese, must prove highly interesting to those who are at all acquainted with the immense extent of that vast empire. The following extract of a letter from the Rev. S. Dyer, describes the commencement of a work which will, we trust, prove highly important.

"My teacher is hard at work, preparing for making Chinese metal types. I hope, ere long, to be able to send some wooden blocks to England, with full directions to make the types. I shall be obliged to send them to Malacca to be cut; so that, perhaps a few months may elapse before I am able to despatch them.

"My two schools on the British system encourage me much. I am particularly pleased with Mrs. Dyer's. This being the end of the Chinese year (nearly,) many children stay away to make their new year's clothes, and we are obliged to give the children twenty days vacation; after which I hope to proceed with new vigor and several improvements. The children read nothing but Christian books, and not a single objection has been made to this. Not a word is said about their own classical works; indeed, the system effectually remedies the evil which subsisted in my former schools. The teachers allowed the children to read their own books in my absence. The schools can, also, be much more vigorously superintended on the British system, and they are tenfold more under my control."—*London Christian Guardian for September.*

SCOTTISH MISSIONARY SOCIETY.

We have just been favored, by the Directors of the Scottish Missionary Society, with a copy of the New Testament, and of the Pentateuch, translated in the Turkish language by the Rev. John Dickson, their missionary at Astrachan, and printed in that city by John Mitchell. These translations are in what is termed the plain Turkish idiom, and in executing them, it is stated that essential assistance was derived from the version of Hali Bey, published at Paris by Professor Kieffer, under the auspicies of the British and Foreign Bible Society.

The fact that the word of God is thus prepared in an intelligible form, for the many millions who wear the Ottoman yoke, acquires great additional interest from the political dangers which at this moment threaten that mighty empire. May it not be hoped, that the events to which we refer are symptoms of the approaching downfall of that terrific and awful imposture which, for many ages, has extended its baleful influence over so large a portion of the human race?—*London Baptist Magazine for September.*

PRINTING IN BURMAH.

At a late meeting in New-York, the Baptist Board took measures to obtain an iron press of the most approved construction to be sent to Burmah immediately, the old one, which was of wood, having gone to decay. A fount of new type has been ordered in Calcutta, and is supposed to be ready for use. Another printer is to be provided, and in the course of a year or two we trust that Dr. Judson's translation of the New Testament, and thousands of Scripture Tracts will be given to the Burmans, who are now sitting in the region and shadow of death.—*Waterville Intelligencer.*

INSTABILITY.

It is a most unseemly and unpleasant thing, to see a man's life full of ups and downs, one step like a Christian and another like a worldling: it cannot choose, but both pains himself and mars the edification of others.—*Leighton.*

Poetry.

From the Boston Courier.

CHRISTIAN WARFARE.

Soldier, go—but not to claim
Mould'ring spoils of earth-born treasure,
Not to build a vaunting name,
Not to dwell in tents of pleasure.
Dream not that the way is smooth,
Hope not that the thorns are roses,
Turn no wishful eye of youth,
Where the sunny beam reposes;
Thou hast sterner work to do,
Hosts to cut thy passage through.
Close behind thee gulfs are burning—
Forward;—there is no returning.

Soldiers rest—but not for thee
Spreads the world her downy pillow;
On the rock thy couch must be,
While around thee chafes the billow:
Thine must be a watchful sleep,
Wearier than another's waking;
Such a charge as thou dost keep,
Brooks no moment of forsaking,
Sleep as on the battle field,
Girded, grasping sword and shield;
Those thou canst not name nor number,
Steal upon thy broken slumber.

Soldier, rise—the war is done:
Lo, the hosts of hell are flying;
'Twas the Lord the battle won;
Jesus vanquished them by dying.
Pass the stream; before thee lies
All the conquered land of glory.
Hark!—what songs of rapture rise,
These proclaim the victor's story.
Soldier, lay thy weapons down,
Quit the sword and take the crown;
Triumph! all thy foes are banished,
Death is slain, and earth has vanished.

REVIVALS.

REVIVAL

IN THE CENTRAL PRESBYTERIAN CHURCH, BROOME-STREET NEW YORK.

It is known to comparatively few even in this city, that an interesting, though silent and gradual revival has existed in connexion with the Central Presbyterian Church in Broome street, for nearly a year. Near the commencement of the work, in November last, the pastor thought proper to invite a special meeting of the male members of the church, that he might ascertain more particularly the state of their hearts, might afford them an opportunity of better acquaintance with each other, and might apprise them of some hopeful appearances in the congregation. The members were led to feel that they were brethren—that they had been unfaithful to one another and to sinners; and to resolve that they *would* live more worthy of their Divine Master. Soon after another meeting of similar character was held: when individuals were appointed to visit, two and two, the whole church, for the purpose of ascertaining their condition, and exhorting to more earnest devotedness. In fulfiling this appointment, the brethren engaged found, that in watering others, they were watered also themselves. A deep interest on the subject of a revival now seemed to pervade the church members generally. In the mean time weekly meetings were held by the pastor with such as were becoming anxious to inquire *what they must do to be saved*—The number attending these inquiry meetings gradually increased from three or four, to twenty, thirty, and forty. The means especially blessed of Heaven during this revival seem to have been the following:

1 The plain and regular preaching of the word—the exhibition of the Divine character, law, and dealings towards men; and the sinner's duty of immediate repentance, and cordial acceptance of the terms of the Gospel.

2. Direct and personal conversation with sinners—affectionately urging them to secure without delay the great interests of the soul. In this part of the work, not only the minister, but active laymen have thought it their duty to be much engaged.

3 Various meetings for prayer and exhortation. Of these, one has been held regularly by Christians, at the same hour with the weekly meeting for consultation with anxious inquirers, with the special design of praying for them: one each Wednesday evening by Sabbath School teachers: one usually on Saturday evening for the special purpose of imploring the divine blessing on the public exercises of the Sabbath: besides others of a more general character.

Most of the subjects of renewing grace, during this work, have been among the young—few among the middle aged—and very few among the aged. Among the Sabbath School teachers, generally, and to some extent among the scholars, the work has been peculiarly interesting.

During the year, about one hundred of those who have attendeded the anxious inquiring meetings, have *found the Saviour precious*, and *rejoiced in hope*. Of these forty-nine have joined in communion with the Central Church; about twenty have united with other Churches, and about twenty others, we understand are expected to make public profession of their faith, on the morrow. And why should not this revival continue? Why should it not increase yet more and more, and extend, and hundreds in this city be born in a day? "The Lord's hand is not shortened that it cannot save, nor his ear heavy that it cannot hear. He will regard the prayer of the destitute and not despise their prayer."—*N. Y. Obs.*

INTERESTING FROM FRANKLIN CO. GA.

Extract of a letter from the Rev. D Humphreys, to the Editor of the Charleston Observer, dated

"ANDERSON DISTRICT, Sept. 24, 1828.

"*Dear Brother*,—I have just returned from a four days meeting, which was held at New-Lebanon, Franklin County, Ga Brother Cater and myself set out in company, from a precious meeting at Providence, for this place. We have had a continuation of appointments every day or night for some time past. I think it a good plan to follow the Apostolic example, to go two together.

We had expected there to meet with some of the dear brethren from the Hopewell Presbytery. When we arrived at the place appointed, we found a large number of persons tented on the ground. We were informed that in consequence of ill health and other reasons, the brethren, who were expected to assist us, would not be there. We received some assistance from a young man, under the care of that Presbytery by appropriate exhortations and by uniting with us in our prayer meetings. But the Spirit of the living God met us and gave us efficient aid.

I know not, if ever I preached to a people, who manifested a greater tenderness of conscience and sensibility under the dispensation of the word.

The meeting ended on Monday—About fifty persons were cherishing a hope, that they had found a Saviour.—On the Sabbath, 28 gave themselves away to God in an everlasting covenant. On Monday morning 22 had their names anrolled and declared their determination to connect themselves with the Presbyterian Church. A few others, who were cherishing some hope of an interest in the Saviour, will likely attach themselves to other churches.

A considerable number were enrolled on the anxious list, who had not then a found a Saviour. It was truly a melting scene to part with those dear anxious souls; some of them took hold of our hands, and with streaming eyes requested us to pray for them.

This church has not been organized but a little more than a year, since which, they have built them a neat and comfortable house of worship."

REVIVAL IN NEWBURY, VERMONT.

The Vermont Chronicle contains an account of a revival in Newbury, which has occured the present year, prepared by the Rev. C. Perry. The following are extracts from his account.

"The revival commenced about the close of the last year, but did not become very decided in its character till the beginning of the present year. According to information, the first instance of serious impression was occasioned by seeing the earnestness of Christians at a prayer-meeting. Another was impressed by reading a Tract, accidentally taken in hand, after an evening spent at a ball-room.—Both these individuals, being young heads of families, immediately erected the family altar, *before* they entertained a hope of pardon. Cases of conviction began to multiply. Christians awoke from their slumbers, and began to cry—"Oh Lord, revive thy work!"

During the month of February, several hopefully embraced Christ, and others became serious. But some time in the month of March, the work seemed almost at a stand. Christians were alarmed, and betook themselves to prayer. It soon revived again with great increase of power, and spread into other neighborhoods. The last of March and the month of April, was the season of greatest interest.—Instances of conversion occurred almost every day. For a time, *conversation* was wholly engrossed with the subject of religion, recent conversions, &c. even among the impenitent. Stout opposers began to feel some misgivings, and to stand less firm on their false foundations.

There was a time in April when, out of 60 or 70 families that live on and near the river road, in an extent of about seven miles, there were very few in which there were not some either serious or rejoicing in hope. The Lord has taken two, three, four, and in some cases *every* adult person in the family.

We are disposed to number *more than a hundred*, as the hopeful subjects of this revival. The subjects of it are of all ages, from 15 to 70, and of almost every grade of knowledge and advantage. And what is perhaps a little remarkable, there is nearly an equal proportion of males and females, and of those that have united with the Congregational Church, one more than half are males.

Since the commencement of this revival, not far from 40 have erected the family altar—some of them not now for the first time, but after long neglect.

No very uncommon means have been used to promote the revival.—God has been pleased to bless personal conversation, and the efforts of private individuals. He has heard the prayers of pious wives for their unbelieving husbands, who have in many cases come over to the help of the Lord. The serious have been frequently visited and conversed with by the pastor.

The custom of requesting at the close of solemn meetings such as wished to be remembered in the prayers of Christians, or were determined to seek an interest in Christ, to rise, as a manifestion of their wish and determination, has evidently been attended in many cases with good."

RELIGIOUS NEWSPAPERS.

Every minister ought to desire most earnestly that his congregation should read these vehicles of religious intelligence. The whole reason for this might be expressed by a single statement of an undeniable fact. Revivals of religion are much more common, and are much better managed, where well conducted publications of this kind are generally read, than where they are not—The reason is obvious. The progress of religion greatly encourages Christians. The successful efforts of others, recorded and read every week, rouse up even the sluggish to vigorous exertion.—Plain instances of answers to prayer increase the spirit of prayer. And while preachers and elders labour more, the people will pray with more fervor, and love one another more, and feel more for those who are perishing in sin around them, and will do more for their salvation. If preaching were my business, I should not like to become *pastor of a church where the people did not read the religious newspapers.*

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